THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

No. 21, Vol. LIV. Monday, May 23, 1892. Price One Penny.

GENERAL CONFERENCE.

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THE congregation was next addressed by

PRESIDENT WILFORD WOODRUFF,

who remarked that as a few moments yet remained before the service of that afternoon closed, he desired to occupy the remainder of the time. He had been very much afflicted during the last three or four days—so much so that he at one time feared he would not be able to speak at this conference at all. However, he had some things upon his mind that he would like to say to the Latter-day Saints before the conference ended, and there were a few he might mention that afternoon. Referring to the subjects treated upon by the preceding speaker, President Woodruff said the Lord had labored from the creation of the world to do all that He could, consistent with the agency of men, to fit them for the highest glory they were capable of receiving; and from the days of Father Adam down to our day, whenever the Lord had a people on the earth who would obey Him, He had raised up Prophets and Apostles, and given unto them the Holy Priesthood and the keys and powers thereof, that they might administer to the sons and daughters of Adam, and prepare them for celestial glory. But under that law, under the administration of those men, the opposition of the world had been encountered; and whenever men undertook to live righteous lives and keep the law of God, they had to suffer persecution.

The Lord had promised through the mouths of the ancient Patriarchs and Apostles, for thousands of years that are past and gone, that in the latter days He would send the fulness of the everlasting Gospel to the children of men; that he would raise up Prophets and Apostles; that He would organise His Church and kingdom on earth; that He would raise

up men to go forth for the last time and prune His vineyard with a mighty pruning, to prepare for the coming of the Son of Man. The sons of Israel to-day who dwelt in the congregation before him were a class of those men. God had called them from the nations of the earth—Apostles, Prophets, Elders, Seventies and High Priests, and the lesser Priesthood, to labor in the vineyard for the last time, to gather out the inhabitants of the earth as far as they would listen to the testimony borne to them, calling upon them to prepare for the great work of God which was at their doors. The Elders of Israel had traveled tens of thousands of miles to accomplish this.

The conduct of the Latter-day Saints should be very different from the rest of the world, who did not profess these things. The kingdom of God was here upon the earth in its fulness. There were many things belonging to this Church and kingdom which were not looked for in the world. One of these was union. That was a law of God belonging to the Latter-day Saints. Like the ancient Prophets and Apostles, the modern Prophets and Apostles should be united in their work in the flesh; and we as a people should not deviate from this rule. There should be unity throughout, a unity of heart and mind, from the President of the Church and his two counselors down. The law of God required it; and whenever there was any deviation from this they were in danger. The work of the people of God was advancing, and in this nation there was a great change in public feeling taking place in regard to the Latter-day Saints, than whom no people had been more lied about or misrepresented in the past, since they came to dwell in the valleys of these mountains. The world should learn who and what they were, and what they were doing; and all they asked was that the truth should be spoken concerning them. They had labored in the interest of their fellow men. As Latter-day Saints they had faith that God would save the whole human family in some kind of glory, if they were not the sons of perdition. But all men under heaven were held responsible before God for their acts, and if they committed sin they had to pay the penalty.

He prayed God that they might all, as Latter-day Saints, live their religion, do what God required of them, remember their prayers, and walk uprightly before the Lord; and when they reached the other side of the veil they would meet with their reward, according to the works done in the flesh. He prayed that God's blessing would rest upon this conference, that the people would be united together, and that much good would result therefrom.

The choir sang:

Hallelujah! the Lord God omnipotent reigneth.

Benediction by Elder Seymour B. Young.

OVERFLOW MEETING.

The Tabernacle did not afford sufficient space for the great multitude of people who gathered to worship in the afternoon; it was therefore decided to hold an overflow meeting in the Assembly Hall. That building

was also densely packed, and still many hundreds were unable to gain admission to either building.

Apostle Franklin D. Richards presided at the overflow gathering, where the proceedings opened at two o'clock.

The choir sang:

Hark! listen to the trumpeters!
They sound for volunteers.

Prayer was offered by Apostle John W. Taylor, after which the choir sang:

Lord, Thou wilt hear me when I pray;
I am for ever Thine.

ELDER JOHN MORGAN

was the first speaker. He said that it was with no small degree of pleasure that he mingled his voice in worship with his brethren. He loved to testify to the truthfulness of the everlasting Gospel. When we considered that for sixty-two years the testimony of this Gospel had been sounded in the ears of the human family in all parts of the earth, it was no longer a cause for wonder that so many people were gathered on such an occasion as the present conference. The immense audiences in the Tabernacle and the Assembly Hall, and the hundreds who had been turned away from both buildings, gave some idea of the hosts of Israel. These conferences were productive of great good. Those who attended them were built up and refreshed, and carried away with them the spirit of kindness and love. The instructions given at these great semi-annual gatherings found echo in the hearts of the Latter-day Saints in every ward and Stake of Zion. Thus was Israel benefited incalculably.

When contemplating the rapid and wonderful growth of the Church during its sixty-two years of existence, we found much over which to marvel. Numerically we were becoming a great people, and he felt like echoing the saying of one of God's Prophets, "Give us room that we may dwell." In years gone by it was the custom of the leaders of the Church to call young people to build up settlements and villages and found cities and commonwealths beyond the borders of civilization. This principle was correct and beneficial. Barren and uninviting wastes had thereby been converted into productive farms. The struggles of these young people upon the frontier were oftentimes of a trying nature. But they were imbued with the faith of God and the true spirit of pioneering. The children of parents thus called naturally inherited these gifts, and as they grew to man and womanhood they, too, went in search of homes in the wilderness. They took up the land, diverted the streams and cultivated the soil. They surmounted the obstacles and overcame the difficulties common to the settlers of a new country. They were brave, industrious and honest, and their accomplishments are eternal monuments to their memory.

To-day hundreds of young men in the thickly populated districts were without any definite or fixed purpose in life. This superfluous strength should be scattered about. If it was not, these selfsame young men and their descendants would become the hewers of wood and drawers of water. By spreading out they could take up land, and in time become the pos-

sessors of valuable homes. We were surrounded by districts richly endowed both as to climate and soil and other natural resources. In extending our borders we had passed by many such favored spots.

It was wrong, the speaker said, for parents to persuade their sons and daughters to remain on the little farm at home. They should be allowed and encouraged to extend the borders of Zion and acquire titles to land which would become inheritances of incalculable worth. In our remote settlements the cry was for more strength. In surrounding States and Territories our people were sought after as peaceable and law-abiding citizens. These States and Territories offered all the facilities essential to making a people happy, independent and prosperous.

ELDER B. H. ROBERTS

next addressed the congregation. He said that it was natural in these semi-annual conferences to be somewhat reminiscent in our reflections, especially when the progress of the work of the Lord was pointed out to us. His mind involuntarily reverted back to the log cabin of Father Whitmer, where, sixty-two years ago, a few men, six of whom were members of the Church, held the first conference of the present dispensation. What a bold and remarkable prophet a man would have been esteemed on that occasion had he predicted that in little more than half a century the Church would grow to its present proportions, or if he had declared that a great tabernacle, with a seating capacity of from 10,000 to 13,000 persons, would be built in the Rocky Mountains, and that such a building would be wholly inadequate to accommodate the Latter-day Saints who should go to it to worship.

If on the occasion of the first conference of the Church those present did not particularize the building of a great tabernacle in the wilderness, they did predict a wonderful growth of the Church. An infant had the organs and outlines of a grown person, but was undeveloped. Who was there that could stand beside the cradle and predict the possible achievements of that embryotic man? Or who was there that could predict with any degree of accuracy the growth and development of the Church during the next sixty-two years? We could reasonably hope that its development would be much more rapid in the future than in the past.

The labors of the Elders had been productive of much good. The most of it, however, was like the iceberg, hidden below the surface. The work of preaching the Gospel to the living was insignificant when compared with what had been done for the dead. In the St. George Temple alone more baptisms had been performed for the dead than the total membership of the Church. For this and other sacred purposes the Latter-day Saints had reared their temples. To witness the laying of the capstone of the last and greatest of these structures thousands of people had come to this city. There were those who spoke slightingly of these stately structures, but they did so ignorantly. We were called upon to do a great work, how great we knew not. It had not yet entered into the heart of man how much good would be accomplished in the temples of our God. They were the links between heaven and earth. In them we would be bound to our dead kindred, and they to us.

APOSTLE F. D. RICHARDS

said it was a prevailing idea with a great many people that there were only six members in the Church at the time it was organized. He had entertained the same thought for a long time himself, but learned of his mistake, and was now desirous of setting other people aright on the same question. According to the laws of New York a church could neither be organized nor incorporated with less than six members. He could not say authoritatively what the exact membership of the Church was at the time it was organized, but knew that it was not less than eighty.

It was on the 15th of May, 1829, when Joseph and Oliver were baptized and ordained to the Aaronic Priesthood. Between that time and April, 1830, the Gospel had been energetically preached, and about the number of persons named had been baptized.

The Church would continue to increase in power and numbers until the Ten Tribes who were in the north would come from their hiding place and receive crowns at our hands.

The choir and congregation sang:

How firm a foundation.

Benediction was pronounced by Apostle Heber J. Grant.

[TO BE CONTINUED.]

IRISH CONFERENCE.

MINUTES of the Irish Conference, held at No. 1 Independent Street, Belfast, Sunday, May 8, 1892. There were present: Apostle Brigham Young, President of the European Mission; Elder James B. Bracken, Jr, President of, and James S. Stapley, James McMahon, Joseph S. Lindsay, James R. Beus and Thomas Henderson, traveling Elders in the Irish Conference.

11:30 a.m. Singing. Prayer by President James B. Bracken, Jr. Singing. The Sacrament was administered by Elders Stapley and Beus.

President Young said the Elders were not sent out to find fault with anyone's religion, but were sent to preach the Gospel. He then spoke upon the necessity of partaking of the Sacrament worthily and in remembrance of our Lord and Savior Jesus Christ.

Elder James McMahon said he was pleased to meet with the Saints, and to speak upon the principles of the Gospel, and of the blessings which were derived by obeying the commandments of God. He showed from the Scriptures the necessity of baptism for the remission of sins, in order to enter into the kingdom of heaven.

Elder James R. Beus referred to the fact that the Gospel was the power of God unto salvation, and pointed out the need of men having divine authority to administer in its ordinances.

Singing. Benediction by Elder Thomas Henderson.

6:30 p.m. Singing. Prayer was offered by Elder McMahon. Singing.

The first speaker was Elder Lindsay, who said the Gospel must be preached to every creature, both to the living and to the dead, for all

would be judged by it. He bore testimony to its restoration in this dispensation.

Elder Henderson spoke of the vicarious work to be done for the dead, and exhorted all present to render obedience to the Gospel of Christ.

The general and local authorities were unanimously sustained.

The report of the Elders' labors for the past six months was read. They had distributed 10,692 tracts, disposed of 78 books, held 31 cottage meetings and 27 Sabbath meetings, baptized 2 members, and blessed 1 child.

President Bracken spoke upon the subjects of faith and repentance, and also of the apostasy, the restoration of the Gospel, and the need of revelation in the latter days.

President Young said if it were not for the knowledge he had received of the truth of the Gospel, he would not be present trying to preach it. Faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost were the same to us in starting out for the kingdom of God as the alphabet was to a child starting out to get an education. He showed the necessity of having authority from God, in order to be able to give the Holy Ghost by the imposition of hands, as well as to perform other ordinances in the name of the Lord. He knew the Gospel had been restored to the earth, and he had seen the power of God made manifest in its gifts and blessings. He testified to the divinity of the message which the Elders of the Church of Jesus Christ of Latter-day Saints are delivering to the world.

Singing. Benediction by Elder Stapley.

A Priesthood meeting was held on Saturday, May 7, when the Elders reported their labors and received instructions from President Young with regard to their duties. JAS. S. STAPLEY, Clerk.

FACTS AND EVENTS.

At a fire in a Crefield, Prussia, dwelling house, on May 12, seven persons were burned to death.

At Brussels, Belgium, on May 12, a wall collapsed, killing seven children who were playing near it.

At Buenos Ayres, Argentine Republic, on May 12, a skating rink collapsed, causing the death of thirty persons.

A restaurant in London was destroyed by fire on May 9, four men who were asleep in the building when the flames broke out being burned to death.

The British government is considering legislation for the exclusion of indigent foreigners, 70,000 of whom settled in England during the years 1890 and 1891.

A waterspout burst over the colliery district of Fuenfkirchen, Austria, on May 12, pouring down the shafts of several mines and drowning many of the men at work.

Gustav Rasson and his wife were each sentenced to six months' imprisonment at Lille, France, on May 14, for having served dogs' flesh to the patrons of their restaurant.

The town of Miedzyrzio, in Russian Poland, was visited by a disastrous conflagration on May 12, in which 350 houses were destroyed by fire and seven persons burned to death.

Two hundred striking ironworkers at the World's Fair, Chicago, attacked the police on May 9. Twenty of the strikers were wounded before the rioters were overcome by the police.

The number of emigrants that left Liverpool for the continent of America during the month of April was 26,260. Of these 20,479 went to the United States, and 5,411 to British North America.

The stage coach was robbed near Shasta, California, on May 15, by two masked men, who killed the messenger, wounded the driver and several passengers, and secured the money box with over $20,000.

Mr. James Grondie, who built the *Royal William*, the first steamship that crossed the Atlantic, died at Chicago, on May 8, aged eighty-three years. The steamer crossed from Picton, U.S.A., to Gravesend, England, in 1833.

Heavy rainstorms commenced in the Mississippi Valley, U.S.A., on May 2, and continued during the week, swelling the streams and inundating many miles of farming country. It was with difficulty that a number of families were rescued from the floods.

The Maya Indians, near Balize, British Honduras, became enraged at a party of woodchoppers, and recently captured twelve of them. The Indians made an effort to force their captives to divulge the whereabouts of their comrades by cutting off their ears and noses, but being unable to gain the desired information, murdered the whole twelve.

An explosion of gas occurred in Mine No. 2 of the Northern Pacific Coal Company, at Roslyn, State of Washington, May 10. Two gangs of men, comprising fifty in all, were killed; only two boys escaped of the entire number in the mine. The men who were killed mostly had families, who gathered about the mouth of the pit after the explosion. As the bodies were being brought out of the pit, the scene among relatives was heart-rending.

For the first time in the history of the United States a Roman Catholic funeral was conducted in the Senate Chamber, at Washington, on May 16. The deceased gentleman was Senator J. S. Barbour, of Virginia. Priests and altar boys marched up the aisle in procession, bearing incense, candles and a crucifix, and the funeral rites of the Roman Catholic church were gone through. Mr. Barbour was not a member of any religious denomination, but six years ago expressed an intention of joining the church of Rome.

At Mountain Home, Arkansas, U.S.A., on May 8, a large brown bear came to a cabin on the hillside, in which lived Mrs. Mary Carter and her five children. The latter were playing among some trees in front of the house when the bear approached. Mrs. Carter rushed for her children, but before she could reach them, the brute had struck the eldest boy down and mangled him so that he died in a few minutes, and had seized the youngest child, which it tore asunder, and then made off to its lair in the hills with a portion of the infant's body.

The mayors of West Hartlepool, Middlesborough, Stockton-on-Tees and Darlington have issued an appeal to the public for donations to relieve the suffering in Durham and North Yorkshire, England. They represent that they have but little sympathy with the colliers whose strike has brought about this condition, but earnestly appeal for relief for 100,000 people, now starving in the county of Durham and the North Riding of Yorkshire, through no fault of their own, as they were powerless to prevent the strike. The distress among women and children in the districts named is represented as being very severe.

A terrible tragedy occurred in New Mexico on May 7. Jose Pedro, a young Spaniard, was engaged to be married to Isabella Marani, and the wedding was set for the middle of April and all preparations made. A few days before the date agreed upon, Pedro jilted the girl, and married another. On May 7, Senorita Marani went to Pedro's ranch, where she found both groom and bride asleep. She chloroformed them, and then cut out both of their tongues. Later in the day the United States marshal went to arrest her, when she stabbed him to the heart. It was ascertained that she had become insane as the result of Pedro's action. Pedro and his wife will recover, but will never be able to speak.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 23, 1892.

THE TIDE OF INFIDELITY.

THE great wave of unbelief which has swept down upon Christendom in this century has not yet expended its force. Infidelity is steadily gaining control in the hearts of the children of men, who are giving attention to material things to the exclusion of that which relates to God and their spiritual welfare. In this regard the people of to-day have passed beyond the position occupied by the Jews at the coming of Christ. The children of Judah believed in a God. It is true they wanted Him to conform to their idea of how affairs should be conducted, and were unwilling to accept His guidance; they were pleased to indulge in forms and ceremonies, but would not enter into the spirit of submission to the Divine will, therefore His Spirit was withdrawn from them, and they failed to recognize the One who came as a Deliverer, and whose advent their nation had prayed for and prophesied about for generations. But in all this they believed in God as the almighty Creator and King of heaven and earth. The unbelief of the present generation is, however, devoid even of that redeeming feature. Not only is there manifest a disinclination to worship God, or to acknowledge His hand in the affairs of men and nations, but the very existence of a living, intelligent Personage, a Being who is the Father of the spirits of all men, is denied.

This condition is the natural result of the teachings of sectarianism, when brought into contact with the freedom of thought that characterizes the present age. People have been told that God is a being without body, parts or passions, and they are realizing that this description is that of a nonenity. They have also been led to believe that communication from heaven has ceased; that revelations, and prophesy, and ministrations of angels belong only to the past, and that the voice of God is no longer heard "as one man speaketh to another;" and with the feeling engendered by these impressions they are becoming imbued with the idea that a being to whom there is no means of access, and who is so inconsistent as to refuse to hold direct communication with his children under any circumstances, does not exist.

In the face of this flood-tide of infidelity it might seem impossible to stay its progress; and so it would be so far as the power of mortal man is

concerned. But the Lord has promised that in the latter days a time shall come when infidelity shall not only be banished from the earth and a belief in God be universal, but that all shall know Him, from the least to the greatest. To effect this purpose it will be necessary to perform a "marvelous work and a wonder," but the predicted result will be achieved through the Gospel of Christ, which has been restored in this age.

The unbelief of the people of Judea was no doubt considered a great obstacle in the way of inaugurating a Gospel dispensation. When John the Baptist, son of the Priest Zacharias, came as the messenger before the face of the Lord, the teachers and leaders among the Jews did not receive him with open arms; their synagogues and places for public gathering afforded no room for him; it would seem that even the gates of the city were closed against him, for he had to do his preaching in the wilderness beyond Jordan. And when the Lord of whom he testified came, He was hunted and persecuted, and finally nailed to the cross. Yet by the very means through which the unbelieving Jews sought to overthrow the work of God, He wrought out the great atonement which broke the bands of death, and fully accomplished the work of that dispensation.

The Gospel message to-day meets with opposition similar to that which it encountered eighteen centuries ago; but as the unbelief of the Jews in the divinity of Christ failed in its object and returned in judgment upon those who rejected Him, so will the unbelief of this age fail in its purpose and result in everlasting condemnation to those who submit to its sway; for the power of the Almighty to fulfil His designs has not grown less. He has left a witness in the world's history of His existence and power, and the unbeliever who ignores this and drifts into infidelity will not find justification in the deceptive teachings of uninspired men.

It should be the earnest endeavor of the Latter-day Saints to stem this tide of unbelief in God. Their children should be trained from their earliest years to discern the evidences of His existence, and to comprehend His true nature. The Saints have received a testimony of Him, and their conduct should be a standing witness to all men that they know that God lives. They cannot afford to neglect this testimony lest they fall short of fulfilling their calling, which is to prove to the world that there is a God in Israel.

J. H. A.

In a letter to his father at Provo, Elder Brigham Johnson gives the following particulars regarding the Sandwich Islands Mission; the letter is dated Laie, Oahu, April 4: "We are well and still feeling a pleasure in our labors. Our conference begun yesterday, and will continue till Wednesday, the 6th. We have a splendid attendance from this and other islands, and from present appearances we are going to have a time of rejoicing. The assignments of missionaries for the coming term have been made, and are as follows: J. B. Hawks to preside over the islands of Kauai, to be assisted by I. H. Grace; I. F. Fisher to preside over the north side of this island, to be assisted by Hyrum De Fries; A. J. Davis to preside over the Honolulu district; S. S. Hammond, over the islands of Maui, Molokai,

and Lanai, to be assisted by R. H. Duffin and H. M. Hottondorph; John J. Johnson to preside over the districts of Kona, Kau and Puna, on Hawaii, and Brigham Johnson to preside over the districts of Hilo, Hamakua and Kohala, on the same island, to be assisted by John T. Giles and H. E. Duffin. The three districts last named, over which I have been called to preside, are in a bad condition spiritually. There are over twenty branches there, but they are about asleep and need waking up, so President Noall thought it to the interest of the mission to have me remain about three months longer, and visit these branches and see if they could be livened up. I am perfectly willing to remain and do as much good as I can, for my desire is to stay until I have fulfilled my mission honorably, and until I am released by those placed in authority over me. I am thankful to God my Heavenly Father that I am counted worthy to be desired to stay here longer and visit those branches that are now so slack in their duties, and I trust that I may be the instrument in the hands of the Lord of doing much good and causing some of them to take fresh life in the good cause in which they have started."

WITH regard to the meetings of the Latter-day Saints, the Lord said, by revelation through the Prophet Joseph: "It has always been given to the Elders of my Church from the beginning, and ever shall be, to conduct meetings as they are directed and guided by the Holy Spirit." In the holding of meetings, they should never be protracted longer than they are interesting and profitable; nor should prayers be drawn out to great length, as is sometimes the case, for it is a mistake for people to "think they shall be heard for their much speaking." The government of meetings, or of any devotional exercises, entirely by the clock is unwise. A certain number of hours is not fixed by any Church rule. Services should not be prolonged merely to fill up a given time; nor should they be shortened or stopped when the Spirit suggests to the contrary, and its light and influence are given to the edification of an assembly. The promptings of the Spirit are the proper guide in these particulars, as also in other details, whether the meeting be a special occasion or held under ordinary circumstances.

RELEASES AND APPOINTMENTS.—Elder Charles A. Evans is released from his labors as traveling Elder in the Scottish Conference, and is appointed to labor as traveling Elder in the Welsh Conference.

Elder A. F. Haycock is released from his labors as Traveling Elder in the Leeds Conference, and is appointed to labor as traveling Elder in the Birmingham Conference.

Elder James H. Cook is honorably released from his labors as traveling Elder in the Scottish Conference, to return home.

THE WORK OF PREPARATION.

RECENT events naturally conduce to a thoughtful condition among the Latter-day Saints. The ceremonies connected with the laying of the capstone of the Temple in Salt Lake City were so impressive and signifi-

cant that they had the effect of causing all intelligent, faithful members of the Church to contemplate their present situation, with a view to their preparation for still more striking and important events of our history which will, in all probability, occur in the near future. The laying of the capstone upon the Temple itself suggests the near approach of the completion of that noble structure, and the still more advanced ceremonies connected with its full dedication as a holy house unto the Most High.

The interest taken by the Saints in the erection of temples and the work for the living and the dead, connected with those sacred edifices, is so intense that there can be but little doubt entertained as to the necessary means being forthcoming with which to put the finishing touches upon the building. Everybody having the faith of the Gospel at heart will rejoice at an opportunity being afforded of contributing to aid a cause so noble and far-reaching. The contribution of funds is, however, but a part of the preparation for the notable event which is evidently so near. There are other considerations associated with the question that are more difficult to comply with, and which are equally if not more important. We refer to the needed spiritual preparation. God is manifesting unmistakably that He sustains by His power the ecclesiastical leaders of the people; but it is not only necessary that those who shall officiate in the final dedication ceremonies connected with the Temple should be in accord with the heavens, but so likewise should all the people who shall be present to witness them. This can only be attained by personal purification. Each individual ought to so live as to be possessed of the Holy Spirit. This condition is attained by a chaste, honest, upright and prayerful, unselfish life, including a devotion to the cause of God and truth that will subdue every personal interest.

Too much emphasis cannot be placed upon the necessity for personal righteousness. Those who do not divest themselves, so far as possible, of everything that is opposed to the will of the Holy Spirit, must necessarily detract from the harmony that should exist on sacred occasions, and tend to lessen the manifestations of God's pleasure. Hence each individual, being a part of the aggregate, can contribute to or detract from the power exhibited at such times, according to his personal condition. Great promises were made by the Lord in the Kirtland Temple, premised on the condition that the people would purify their hearts. The promises, we presume, hold good whenever the requirements upon which they are predicated are complied with.

It ought to be unnecessary to state that, in order to be prepared for future events that are evidently near, there should be no divisions among the Saints by reason of unkindly feelings toward each other. That fraternal spirit that belongs to the Gospel should pervade the whole. The people ought to be a unit in sentiment toward each other. The Saints have been frequently warned, for instance, of forming themselves into aristocratic classes on the basis of wealth. This is contrary to the genius of the Gospel. As wealth increases among the people the danger in this direction enlarges. President George Q. Cannon has, in the past, occasionally stated, in his public discourses, that he was apprehensive of more danger

to the Saints when many of them should become rich, than when they were in more moderate circumstances. His views in this respect were based on the liability of humanity in general to separate from each other in classes on the basis of earthly possessions. Some recent features presented in the community have exhibited the fact that he read the signs aright. There have been symptoms of class division of this character, but they have not gone, with people within the fold of the Church, so far that a salutary change may not set in. In fact the spirit that was leading off in the direction referred to appears to have moderated to a considerable extent of late, and it is to be hoped the good work will go on.

Doubtless the Lord foresaw a time when riches would endanger the religious health of some of the Saints, and therefore, in a revelation given through Joseph the Seer, at Kirtland, January 2, 1831, warned the Church as follows:

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old.

The condition into which the ancient people of the American continent fell was such as led to the most disastrous consequences, and is clearly defined in the following passage from the sixth chapter of 3 Nephi:

And it came to pass that there were many cities built anew, and there were many old cities repaired; and there were many highways cast up, and many roads made, which led from city to city, and from land to land, and from place to place. And thus passed away the twenty and eighth year, and the people had continual peace.

But it came to pass in the twenty and ninth year, there began to be some disputings among the people; and some were lifted up unto pride and boastings, because of their exceeding great riches, yea, even unto great persecutions; for there were many merchants in the land, and also many lawyers, and many officers.

And the people began to be distinguished by ranks; according to their riches, and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches; some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution, and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

And thus there became a great inequality in all the land, insomuch that the Church began to be broken up; yea, insomuch that in the thirtieth year the Church was broken up in all the land, save it were among a few of the Lamanites, who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

They are a wise people who pay heed to the lessons which history furnishes. When they read of evils that have brought calamity upon the people of past ages, they will avoid the shoals upon which the ancients stranded, and take care that in such matters history does not repeat itself.

The Saints ought to make up their minds to live in accord with the admonitions and instructions administered by the servants of God during the late conference. They will thus be prepared for the events of moment

that will doubtless crowd themselves upon them in the near future, for the work of the Father is advancing with rapid strides.—*Deseret News.*

TEMPLES, ANCIENT AND MODERN.

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BUT let us enter the sacred precinct. The first or outer court was called the Court of the Gentiles, because no stranger was allowed to pass beyond it. It was enclosed by a wall over forty feet high, on the inside of which were galleries supported by marble pillars. Here was Solomon's piazza, probably a remnant of the first Temple. Here the money changers and dealers in cattle had established themselves, when the Lord drove them out. Concerning these marble pillars Josephus says: "Their effect was incredible to those who never saw them, and an amazement to those who did. Each pillar was six cubits (about ten feet) in diameter, and the width of the cloisters, or open work, was thirty cubits," or fifty-two feet.

This court was separated from the Court of the Women by a terrace, called the Hil, eleven feet wide, the outer wall of which was a fence five feet high. Six steps led up to this court. On the east side of this enclosure was the Beautiful Gate.

Next was the Court of Israel. This was fifteen steps higher than the Court of Women, and it was enclosed by a wall forty-eight feet high. The principal entrance to this court was by the gate Nicanor, under a stately tower. The gate is described as being so heavy that it took twenty men to open and shut it. The court itself was a narrow piazza, and was separated from the Court of the Priests by a row of pillars. Here the people stood while their sacrifices were burning on the altar.

The Court of the Priesthood was within that of Israel and about three feet higher. To it led steps on which it is supposed the musicians had their place on certain occasions. The altar of burnt-offering was erected in this court immediately before the main entrance to the edifice. It was very large in the time of Herod, being over fifty-five feet square at the base and seventeen and a half feet high. Part of it was cut away at the southeast corner, even with the boundary line between Judah and Benjamin, in order that the whole of the altar might stand in the country of the former tribe. The space between the altar and the Temple was considered peculiarly sacred.

We now stand in front of the portico. This was a structure 175 feet long, 224 high, and 38 broad. It was entered by steps. The ascent from the outer court to this place was gradual, and a person standing in the portico was at least forty-two feet higher than the one in the first court. The portico had no doors, but stood always open, being, as Josephus remarks, an emblem of heaven. From the portico the Temple itself was entered.

A further description of the Temple is unnecessary in this place. It was divided similar to that of Solomon, by a double veil of exceedingly costly material. This was rent at the crucifixion of the Lord. The height of the building was twice that of the first Temple, and the outer walls

were white marble, presenting the appearance of pure snow in the brilliant rays of the oriental sun, and the gilded roof was dazzling to the spectators.

The Jews had a wonderful opportunity of preserving themselves as a nation, and at the same time this building, which might have been purified and dedicated to Jehovah, had they embraced the message delivered to them by the Son of God. But they rejected Him, and God rejected them. In the year 70 A.D. the Temple was utterly destroyed by the Roman general Titus, after a long and sanguinary struggle.

This was the end of a dispensation, the *sunteleia tou aionos* predicted by our Lord (Matt. xxiv). It was, seemingly, a victory gained by the power of darkness over the kingdom of light. The palace of Jehovah was laid in ruins and His sacred furniture scattered; His reign seemed terminated on earth. But before this terrible catastrophe a foundation was already laid, in the atoning work of the Son of God, for a reign of righteousness and peace, an eternal kingdom of God.

Terrible were the sufferings of the Jews during the siege of Jerusalem by Titus. The Christians had already fled to Pella, a city beyond Jordan. They were spared from the final woes, because they believed the word of Christ and sought a place of refuge. It was at the time of Passover. The people were gathered to the number of millions. The provisions gave out and the enclosed multitudes suffered starvation. People endeavored to prolong their existence on wild plants, or on the leather of their sandals, and even cases of cannibalism occurred, mothers eating their own children, in fulfilment of a prediction by Moses (Deut. xxviii, 56, 57).

But notwithstanding these sufferings, the people resisted the Roman army. Josephus, himself, says he plead with them to surrender, but in vain. The blind leaders seemed to think that if they withdrew to the Temple the Lord would fight for them. But the Lord was not there. Titus was determined, if possible, to spare the Temple, but the Jews one night attacked the soldiers without, and these, forgetting in their rage even the orders of their general, flung a firebrand through an opening of the portico and in a moment the cedar-lined walls were in flames. Titus endeavored to extinguish the fire, but without success. The demon of destruction raged among the soldiers, and they set fire to everything combustible within their reach. Now followed wholesale slaughtering of the unfortunate people. Blood flowed down the Temple steps like water, and above the infernal tumult of the battle the cry went up, *Ichabod*—"The glory (of God) is departed."

The Holy of Holies was the last part of the building that was sacrificed to the flames. The whole summit of the hill blazed like a volcano, and the neighboring hills were lighted up with the awful illumination, while men, women and children, to the number of many thousands, were slain. The city and Temple were razed to the foundations and the very ground finally plowed like a field.

This was the end of the Temple of Herod. It was built by a man whose hands were dipped in blood; its fall was accompanied by carnage, probably unparalleled in history.

In the second century after Christ, Emperor Julian, the apostate, conceived the idea of proving that our Lord was not a true Prophet, by encouraging the Jews to rebuild the Temple. But his death prevented him from carrying this idea out; and for a long time afterwards the Jews were not even allowed to approach Jerusalem, on the penalty of death.

HARAM ESH-SHERIF.

This is the name by which the Temple ground is at present known among the Orientals. It is in the possession of the Turkish government. Numerous buildings are found on the ancient site. The chief is the beautiful mosque of Omar. El-Aksa is a smaller sanctuary, probably first erected by Justinian as a Christian church, but later changed into a Mohammedan mosque by the Khalif Omar. Outside the Temple ground, on the southwest corner, is the place of lamentation of the Jews. Here are yet seen some of the immense blocks which once were in the walls of the Herodian Temple. On the east side is the Golden Gate, from the roof of which a most imposing view is obtained over the Valley of Jehosaphat and the Mount of Olives. The Mohammedans consider the Temple site one of their most sacred places.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

On May 2, Professor Evan Stephens resigned his position as conductor of the Salt Lake Choral Society.

M. Gorden's clothing house in Kaysville was destroyed by fire on the night of May 2; loss, $4,000.

At the municipal elections in Smithfield and Mount Pleasant, on May 2, the republican candidates were elected by small majorities.

J. D. Ballantyne's grocery shop in Ogden was burned on May 1, the loss being $6,000. The fire is supposed to be the work of incendiaries.

Miss Josephine Kellogg, of Provo, has applied for admission to the bar of the district court as an attorney. This is the first application of this nature by a young lady in Utah. Her father is a well-known lawyer.

A company has been organized to bring under cultivation about 250,000 acres of arid land in Juab and Millard counties, by taking out the waters of Sevier River, and by making an immense reservoir, covering twenty-four square miles, of a natural basin in Sanpete County.

The fast day contributions of the twenty-two wards in Salt Lake City, on May 1, aggregated upwards of $60,000. Throughout the whole Territory the people also responded generously. It is estimated that about $200,000 will be necessary to complete the interior work on the building. The unanimity of the Saints in response to the call made upon them indicates that the amount needed will be raised by the general donation.

The story about a "Mormon" exodus to Mexico is again afloat. This time the basis given is that Mr. A. J. Stewart, formerly of Utah, is engaged in a colonization scheme at Santa Rosalie, Mexico. Mr. Stewart's deal is his personal business, and has no connection with the "Mormons" more than with other classes of people. The publishing of the intended exodus story, by the Associated Press, brings the announcement from the Utah papers that the United States is good enough for the Latter-day Saints, and that the Stewart affair is emphatically not a "Mormon colonization scheme."